



T H E
Kings Maiesties Speech, as
it was deliuered by him in the vpper
house of the Parliament, to the Lords
Spirituall and Temporall, and to the
Knights, Citizens and Burgeses
there assembled,
On Munday the 19. day of March 1603:
Being the first day of this present Parlia-
ment, and the first Parliament of
his Maiesties Raigne.



¶ Imprinted at London by *Robert*
Barker, Printer to the Kings most
Excellent Maiestie.

ANNO 1604.





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IT did no sooner please
God to lighten his hand, and
relent the violence of his
deuouring Angel against the
poore people of this City, but
as soone did I resolue to call
this Parliament, and that for
three chiefe and principall reasons. The first where-
of is, (and which of it selfe, although there were no
more, is not onely a sufficient, but a most full and
necessary ground and reason for conuening of this
Assembly.) This first reason I say is, That you who
are here presently assembled to represent the body of

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this whole Kingdome, and of all sorts of people within the same, may with your owne eares heare, and that I out of mine owne Mouth may deliuer vnto you the assurance of my due thankfulness for your so ioyfull and generall applause to the declaring and receiuing of mee in this Seate (which God by my Birthright and lineall discent had in the fulnesse of time provided for me,) and that, immediatly after it pleased God to call your late Soueraigne of famous memory, full of dayes, but fuller of immortal Trophees of honour, out of this transitorie life. Not that I am able to expresse by words, or vtter by eloquence the viue image of mine inward thankfulness, but only that out of mine owne Mouth you may rest assured to expect that measure of thankfulness at my hands, which is according to the infiniteness of your deserts, and to my inclination and ability for requitall of the same. Shall I euer? Nay, can I euer be able, or rather so vnable in memorie, as to forget your vnexpected readines & alacritie? Your euer memorable resolution? and your most wonderfull coniunction and harmonie of your hearts in declaring and embracing Mee as your vndoubted and lawfull King and Gouvernour? Or shall it euer be blotted out of my minde, how at my first entrie into this Kingdome, the people of all sorts

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sorts rid and ranne, nay rather flew to meet Mee? their eyes flaming nothing but sparkles of affection, their mouthes and tongues vttering nothing but sounds of ioy, their hands, feete and all the rest of their members in their gestures discovering a passionate longing and earnestnesse to meete and embrace their new Soueraigne. Quid ergo retribuam? Shall I allow in my selfe, that which I could neuer beare with in another? No I must plainly and freely confesse here in all your audiences, that I did euer naturally so farre mislike a tongue to smoothe, and diligent in paying their creditors with lippe payment and verball thanks, as I euer suspected that sort of people ment not to pay their debtors in more substantiall sort of coine. And therefore for expressing of my thankfulnessse I must resort vnto the other two reasons of my conuening of this Parliament, by them in action to vtter my thankfulnessse: Both the said reasons hauing but one ground, which is the deeds, whereby all the daies of my life I am by Gods grace to expresse my said thankfulnessse towards you, but deuided in this, That in the first of these two mine actions of thanks are so inseparablie conioyned with my Person, as they are in a maner become indiuidually annexed to the same; In the other reason, mine acti-

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ons are such, as I may either doe them or leaue them undone, although by Gods grace I hope neuer to be wearie of the doing of them.

As to the first, it is the blessings which God hath in my Person bestowed vpon you all, wherein I protest I doe more glory at the same for your weale, then for any particular respect of mine owne reputation or aduantage therein.

- I The first then of these blessings, which God hath iointly with my Person sent vnto you, is Outward peace, That is, peace abroad with all forreine neighbours: for I thanke God I may iustly say, that neuer since I was a King I either receiued wrong of any other Christian Prince or State, or did wrong to any. I haue euer, I praise God, yet kept Peace and Amitie with all, which hath been so farre tied to my Person, as at my coming here you are witnesses I found the State imbarqued in a great and tedious warre, and onely by mine ariuall here, and by the Peace in my Person is nowe Amitie kept, where warre was before, which is no small blessing to a Christian Common-wealth: for by Peace abroad with their neighbors the Townes flourish, the Merchants become rich, the Trade doth increase, and the people of all sorts of the Land enioy free liberty to exercise themselues in their seuerall vocations
vvith.

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without perill or disturbance. Not that I thinke this Outward peace so vnseparably tied to my Person, as Idare assuredly promise to my Selfe and to you the certaine continuance thereof: But thus farre I can very well assure you, and in the word of a King promise vnto you, That I shall neuer giue the first occasion of the breach thereof, neither shall I euer be moued for any particular or priuate passion of mind to interrupt your publike Peace, except I be forced thereunto, either for reparation of the honour of the Kingdome, or els by necessitie for the weale and preservation of the same, in which case, a secure and honourable vvarre must be preferred to an vnsecure and dishonourable Peace: yet do I hope by my experience of the by-past blessings of Peace, vvhich God hath so long euer since my birth bestowed vpon me, that he wil not be weary to cōtinue the same, nor repent him of his grace towards mee, transferring that sentence of King Dauids, vpon his by-past victories of warre to mine of Peace; That that God who preserved mee from the deuouring iawes of the Beare and of the Lion, and deliuered them into my hands, shall also now grant me victory ouer that vncircumcised Philistine.

But although Outward peace be a great blessing, 2
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yet is it as farre inferiour to Peace within, as Ciuill warres are more cruell and vnnaturall then warres abroad. And therefore the second great blessing that God hath with my Person sent vnto you, is Peace within, and that in a double forme. First, by my descent lineally out of the loynes of Henrie the seuenth, is reunited and confirmed in mee the Vnion of the two princely Roses of the two houses of Lancaster and Yorke, whereof that King of happie memorie was the first Vniter, as hee was also the first ground-layer of the other peace. The lamentable and miserable euent by the ciuill and bloodie dissension betwixt these two houses was so great and so late, as it neede not bee renewed vnto your memories: which as it was first settled and Vnited in him, so is it now reunited and confirmed in me, being iustly and lineally descended not onely of that happie coniunction, but of both the branches thereof many times before. But the Vnion of these two princely houses is nothing comparable to the Vnion of two ancient & famous Kingdoms, which is the other inward Peace annexed to my Person. And here I must craue your patiences for a little space to giue me leaue to discowse more particularly of the benefits that doe arise of that vnion which is made in my blood, being a matter that most properly

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perly belongeth to mee to speake of, as the Head wherein that great body is united. And first if wee were to looke no higher then to naturall and physicall reasons, we may easily be perswaded of the great benefits that by that Vnion doe redound to the whole Island. For if twenty thousand men bee a strong Army, is not the double thereof fortie thousand, a double the stronger Army? If a Baron enricheth himselfe with double as many lands as hee had before, is hee not double the greater? Nature teacheth vs that Mountaines are made of Motes, and that at the first Kingdomes being diuided, and euery particular Towne or little County, as Tyrants or Vsurpers could obtaine the possession, a Seigniorie apart; Many of these little Kingdomes are now in proesse of time by the ordinance of God ioyned into great Monarchies, whereby they are become powerfull within themselues to defend themselues from all outward inuasions, and their head and Governour thereby enabled to redeeme them from forreine Assaults, and punish priuate transgressions within. Doe we not yet remember, that this Kingdome was diuided into seuen little Kingdomes, besides Wales? And is it not now the stronger by their Vnion? And bath not the Vnion of Wales to England, added a greater strength thereto?

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Which though it was a great Principallitie, was nothing comparable in greatnesse and power, to the ancient and famous Kingdome of Scotland. But what should wee sticke vpon any naturall appearance, when it is manifest, that God by his Almighty prouidence hath preordained it so to be? Hath not God first vnited these two Kingdomes, both in Language, Religion, and similitude of Manners? Yea, hath hee not made vs all in one Iland, compassed with one Sea, and of it selfe by nature so indiuisible, as almost those that were Borderers themselves on the late Borders, cannot distinguish nor know or discern their owne limits? These two Countries being separated neither by Sea, nor great Riuer, Mountaine, nor other strength of nature, but onely by little small Brookes, or demolished little Vallies, so as rather they were diuided in apprehension, then in effect, And now in the end and fulnesse of time vnited, the Right and Title of both in my Person, alike lineally descended of both the Crownes, whereby it is now become like a little World within it selfe, being intrenched and fortified round about with a naturall, and yet admirable strong Pond or Ditch, whereby all the former feares of this Nation are now quite cut off: The other part of the Iland being euer before

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fore now, not only the place of landing to all Strangers that was to make inuasion here, but likewise mooued by the enemies of this State; by vntimely incurfions, to make inforced diuerfion from their conquests, for defending themfelues at home, and keeping fure their Backdoore, as then it was called, which vvas the greateft hinderance and let that euer my Predeceffors of this Nation gate in difturbing them from their many famous and glorious Conquefts abroad. What God hath conioyned then, let no man feparate. I am the Husband, and all the vvhole Ifle is my lawfull Wife; I am the Head, and it is my Body; I am the Shepheard, and it is my Flocke. I hope therefore no man vvill be fo vnreasonable as to thinke, that I that am a Chriftian King vnder the Goffel, fhould be a Polygamift; and husband to two wiues, that I being the Head, fhould haue a diuided and monftrous Body, or that being the Shepheard to fo faire a flocke, vvhoſe fold hath no wall to hedge it but the foure Seas, fhould haue my flocke parted in two. But as I am affured that no honeft Subiect of vvhatſoeuer degree within my vvhole Dominions, is leffe glad of this ioyfull vniou, then I am; So may the frinolous obiection of any that would bee hinderers of this worke, vvhich God hath in my Perſon already eſtabliſhed, be eaſily

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answered, which can be none, except such as are either blinded with ignorance, or els transported with malice, being unable to liue in a well gouerned Common wealth, and only delighting to fish in troubled waters. For if they would stand vpon their reputation and priuiledges of any of the Kingdomes, I pray you, was not both the Kingdomes Monarchies from the beginning, and consequently could euer the body be counted without the head, which was euer vnseparably ioyned thereunto? So that as honor and priuiledges of any of the Kingdomes could not be diuided from their Souereigne, so are they now confounded and ioyned in my Person, who am equall and alike kindly head to you both. When this Kingdome of England was diuided into so many little Kingdomes, as I told before, one of them behoued to eate vp another, till they were all vnited in one: and yet can Wiltshire or Denonshire, which were of the West Saxons, although their Kingdome was of longest durance, and did by conquest ouercome diuers of the rest of the little Kingdomes, make claime to priority of place or honour before Suffex, Essex, or other Shires which were conquered by them? And haue we not the like experience in the Kingdome of France, being composed of diuers Dutchies, and one after another conquered

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quered by the sword? For euen as little brookes lose their names by their running and fall into great riuers, and the very name and memorie of the great riuers swallowed vp in the Ocean: so by the coniunction of diuers little kingdoms in one are all these priuate differences & questions swallowed vp. And since the successe was happy of the Saxons kingdoms being conquered by the speare of Bellona; How much greater reason haue vvee to expect a happie issue of this greater Vnion vvhich is onely fastened and bound vp by the wedding ring of Alstrea? And as God hath made Scotland the one halfe of this Isle to enioy my Birth, and the first and most vnperfect halfe of my life, and you here to enioy the perfect and last halfe thereof: So can I not thinke that any vvhould bee so iniurious to me, no not in their thoughts & vvishes, as to cut asunder the one halfe of me from the other. But in this matter I haue far enough insisted, resting assured, that in your hearts and minds you all applaud this my discourse.

Mars.

Loue and
Peace.

Now although these blessings before rehearsed of Inward and Outward peace bee great; yet seeing that in all good things, a great part of their goodnes and estimation is lost, if they haue not apparance of perpetuity or long continuance; So hath it pleased Almighty God to accompany my Person also vvith

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that fauour, hauing healthfull and hopefull Issue of my body, vvhwhereof some are here present, for continuance and propagation of that vndoubted right vvhich is in my Person, vnder vvhom I doubt not but it vvill please God to prosper and continue for many yeeres this Vnion, and all other blessings of Inward and Outward peace vvhich I haue brought vvith me.

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But neither peace Outward, nor peace Inward, nor any other blessings that can follow thereupon, nor appearance of the perpetuitie thereof by propagation in the posteritie, is but a vveake pillar and a rotten reede to leane vnto, if God do not strengthen, and by the staffe of his blessing make them durable: for in vaine doeth the VVatchman vvatch the Citie, if the Lord be not the principall defence thereof: In vaine doth the Builder build the house, if God giue not the successe: And in vaine, as Paul saith, doth Paul plant, and Apollo water, if God giue not the increase: For all vvorldly blessings are but like swift passing shadowes, fading flowers, or chaffe blown before the vvind, if by the profession of true Religion and vvorkes according therunto, God be not moued to maintaine and settle the Thrones of Princes. And although that since mine entrie into this Kingdome, I haue both by meeting with diuers of
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the Ecclesiasticall Estate, and likewise by diuers Proclamations, cleerely declared my mind in points of Religion: yet doe I not thinke it amisse in this so solempne an Audience, I should now take occasion to discover somewhat of the secrets of my heart in that matter. For I shall neuer, with Gods grace, be ashamed to make publique profession thereof at all occasions, least God should be ashamed to professe and allow me before men and Angels, especially lest that at this time men might presume further vpon the misknowledge of my meaning, to trouble this Parliament of ours, then vvere conuenient. At my first comming, although I found but one Religion, and that vvhich by my selfe is professed, publicquely allowed, and by the Law maintained: Yet found I another sort of Religion, besides a priuate Sect, lurking vvithin the bowels of this Nation. The first is the true Religion, vvhich by mee is professed, and by the Law is establisshed. The second is the falsly called Catholicks, but trueely Papists. The third, vvhich I call a Sect, rather then Religion, is the Puritanes and Nouellists, vvho do not so farre differ from vs in points of Religion, as in their confused forme of Policy and Parity, being euer discontented vvith the present gouernment, and impatient to suffer any superiority, vvhich maketh their
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Sett vnable to be suffred in any wel gouerned Commonwealth. But as for my course toward them, I remit it to my Proclamations made vpon that Subiect.

And now for the Papists, I must put a difference betwixt mine owne priuate profession of mine owne saluation, and my politique gouernment of the Realme, for the weale and quietnesse thereof. As for mine owne profession, you haue me your Head now amongst you, of the same Religion that the Body is of. As I am no stranger to you in blood, no more am I a stranger to you in Faith, or in the matters concerning the house of God. And although this my profession be according to mine education, vvherein (I thanke God) I sucked the milke of Gods trueth, with the milke of my Nurse: yet doe I here protest vnto you, that I would neuer for such a conceite of constancy or other preiudicat opinion, haue so firmly kept my first profession, if I had not found it agreeable to all reason, and to the rule of my Conscience. But I was neuer violent nor vnreasonable in my profession. I acknowledge the Romane Church to bee our Mother Church, although defiled vwith some infirmities and corruptions, as the Iewes were when they crucified Christ. And as I am none enemy to the life of a sicke man, because I would haue his body purged of ill humours; no more am I enemy

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mie to their Church, because I would haue them reforme their errours, not vvishing the downethrowing of the Temple, but that it might be purged and cleansed from corruption: otherwise how can they vvish vs to enter, if their house be not first made cleane? But as I vvould be loather to dispense in the least point of mine owne Conscience for any vvorldly respect, then the foolishhest Precisian of them all; so vvould I be as sory to straight the politique Government of the bodies and mindes of all my Subiects to my priuate opinions: Nay, my mind vvvas euer so free from persecution, or thralling of my Subiects in matters of Conscience; as I hope that those of that profession vvithin this Kingdome haue a prooffe since my comming, that I vvvas so farre from encreasing their burdens with Rehoboam, as I haue so much as either time, occasion, or law could permit, lightened them. And euen now at this time haue I beene carefull to reuise and consider deeply vpon the Lawes made against them, that some ouerture may bee proponed to the present Parliament for clearing these Lawes by reason (vvhich is the soule of the Law) in case they haue beene in times past further, or more rigorously extended by Iudges, then the meaning of the Lawe was, or might tend to the hurt aswell of the inno-

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cent as of guiltie persons. And as to the persons of my Subiects which are of that profession, I must diuide them into two rankes, Clerickes and Layickes; for the part of the Layicks, certainly I neuer thought them farre more excusable then the other sort, because that sort of Religion containeth such an ignorant, doubtfull, and implicit kinde of faith in the Layickes grounded vpon their Church, as except they doe generally beleue vwhatsoever their Teachers please to affirme, they cannot bee thought guiltie of these particular points of heresies and corruptions, which their Teachers doe so wilfully professe. And againe I must subdiuide the same Layickes into two rankes, that is, either quiet and well minded men, peaceable Subiects, vwho either being olde, haue retained their first drunken-in liquor vpon a certaine shamefastnesse to be thought curious or changeable: Or being young men, through euill education haue neuer beene nursed or brought vp, but vpon such venom in place of wholesome nutriment. And that sort of people I would be sory to punish their bodies for the errour of their mindes, the reformation whereof must onely come of God and the true Spirit. But the other ranke of Layicks, who either through Curiositie, affectation of Noueltie, or discontentment in their priuate Humours, haue

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haue changed their coates, onely to bee factious stirrers of Sedition, and Perturbers of the Commonwealth, their backevvardnesse in their Religion giueth a ground to me the Magistrate, to take the better heede to their proceeding, and to correct their obstinacie. But for the part of the Clerickes, I must directly say and affirme, that as long as they maintaine one speciall point of their doctrine, and another point of their practise, they are no way sufferable to remaine in this Kingdome. Their point of doctrine is that arrogant and ambitious Supremacie of their Head the Pope, whereby he not onely claimes to bee Spirituall head of all Christians, but also to haue an Imperiall ciuill power ouer all Kings and Emperors, dethroning & decrowning Princes with his foot as pleaseth him, and dispensing & disposing of all Kingdoms & Empires at his appetite. The other point which they obserue in continuall practise, is the assassins and murders of Kings, thinking it no sinne, but rather a matter of saluation, to doe all actions of rebellion and hostilitie against their naturall Soueraigne Lord, if he be once cursed, his Subiects discharged of their fidelity, and his Kingdome giuen a praye by that three crowned Monarch, or rather Monster their Head. And in this point, I haue no occasion to speake further

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here, sauing that I could wish from my heart, that it would please God to make me one of the members of such a generall Christian Vnion in Religion, as laying wilfulnesse aside on both hands, we might meete in the midst, which is the Center and perfection of all things. For if they would leaue, and bee ashamed of such new and grosse Corruptions of theirs, as themselves cannot maintaine, nor denie to be vworthy of reformation, I vvould for mine owne part bee content to meete them in the mid vvay, so that all nouelties might bee renounced on either side. For as my faith is the True, Ancient, Catholike and Apostolique faith, grounded vpon the Scriptures and expresse word of God: so will I ener yeeld all reuerence to Antiquitie in the points of Ecclesiastical pollicie; and by that meanes shall I euer, with Gods grace, keepe my selfe from being either an Hereticke in Faith, or Schismaticke in matters of Policie. But of one thing vvould I haue the Papists of this Land to bee admonished, That they presume not so much vpon my Lenitie (because I would bee loth to bee thought a Persecuter) as thereupon to thinke it lawfull for them dayly to increase their number and strength in this Kingdome, vvhereby if not in my time, at least in the time of my posteritie, they might bee in hope to erect their Religion againe.

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gaine. No, let them assure themselves, that as I am
a friend to their persons if they bee good subiects: so
am I a vowed enemy, and doe denounce mortall
vvarre to their errors: And that as I would be sory
to bee driven by their ill behauiour from the prote-
ction and conseruation of their bodies and lines; So
will I neuer cease, so farre as I can, to tread downe
their errors and vvrong opinions. For I could not
permit the encrease and growing of their Religi-
on, without first betraying of my selfe, and mine
owne conscience: Secondly, this vvhole Isle, aswell
the part I am come from, as the part I remaine in,
in betraying their Liberties, and reducing them to
the former slauish yoke, which both had casten off,
before I came amongst them: And thirdly, the li-
bertie of the Crowne in my Posteritie, which I
should leaue againe vnder a new slauerie, hauing
found it left free to me by my Predecessors. And
therefore would I vvish all good Subiects that are
deceiued with that Corruption, first if they find any
beginning of instinction in themselves of know-
ledge and loue to the Trueth, to foster the same by
all lawfull meanes, and to beware of quenching the
spirit that worketh within them; And if they can
finde as yet no motion tending that way, to bee stu-
dious to reade and conferre with learned men, and

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to vse all such meanes as may further their Resolution, assuring themselves, that as long as they are disconformable in Religion from vs, they cannot bee but halfe my Subiects, bee able to doe but halfe seruice, and I to want the best halfe of them, which is their soules. And here haue I occasion to speake to you my Lords the Bishops. For as you, my Lord of Durham, said very learnedly to day in your Sermon, Correction without instruction, is but a Tyrannie: So ought you, and all the Clergie vnder you, to be more carefull, vigilant, and diligent then you haue beene, to winne Soules to God, as well by your exemplarie life, as doctrine. And since you see how carefull they are, sparing neither labour, paines, nor extreme perill of their persons to diuert, (the Deuill is so busie a Bishop) yee should be the more carefull and wakefull in your charges. Follow the rule prescribed you by S. Paul, Bee carefull to exhort and to instruct in season, and out of season: And where you haue beene any way sluggish before, now waken your selues vp againe with a newe diligence in this point, remitting the successe to God, who calling them either at the second, third, tenth or twelfth houre, as they are alike welcome to him, so shall they be to me his Lieutenant here.

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The third reason of my conuening of you at this time, vvhich containeth such actions of my thankfulness toward you, as I may either doe, or leaue vndone, yet shall vvvith Gods grace euer presse to performe all the dayes of my life. It consists in these two points: In making of Lawes at certaine times, vvhich is onely at such times as this in Parliament; or in the carefull execution thereof, at all other times. As for the making of them, I will thus farre faithfully promise vnto you, That I vvill euer preferre the weale of the Body and of the whole Commonwealth, in making of good Lawes and Constitutions, to any particular or priuate ends of mine, thinking euer the wealth and weale of the Commonwealth to be my greatest weale and worldly felicitie: A point wherein a lawfull King doeth directly differ from a Tyrant. But at this time I am onely thus farre to forewarne you in that point, That you beware to seeke the making of too many Lawes, for two especiall reasons: First, because In corruptissima Republica plurimæ leges; and the execution of good Lawes is farre more profitable in a Commonwealth, then to burden mens memories with the making of too many of them. And next, because the making of too many Lawes in one Parliament will bring in confusion, for lacke of leisure wisely

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wisely to deliberate before you conclude. For the Bishop said wel to day, That to Deliberation would a large time bee giuen, but to Execution a greater promptnesse was required. As for the execution of good lawes, it hath bene very wisely and honourably foreseene and ordered by my Predecessours in this Kingdome, in planting such a number of Iudges and all sorts of Magistrates in conuenient places for the execution of the same: And therefore must I now turne me to you that are Iudges and Magistrates vnder me, as mine Eyes and Eares in this case. I can say none otherwise to you, then as Ezekias the good King of Iuda, said to their Iudges, Remember that the Thrones you sit on are Gods, and neither yours nor mine: And that as you must be answerable to me, so must both you and I be answerable to God for the due executiō of our Offices. That place is no place for you to vtter your affections in, you must not there hate your foe nor loue your friend, feare the offence of the greater partie, or pitie the misery of the meaner; ye must be blind and not see distinctiōs of persons; handleesse, not to receiue bribes; but keepe that iust temper and mid-course in all your proceedings, that like a iust ballance yee may neither sway to the right nor left hand. Three principall qualities are required in you, Knowledge, Courage,

Iudges

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Courage, and Sincerity: that you may discerne with knowledge, execute with courage, and doe both in upright sinceritie. And as for my part, I doe vow and protest here in the presence of God, and of this honourable Audience, I neuer shall be wearie, nor omit no occasion, wherein I may shew my carefullnesse of the execution of good Lawes. And as I wish you that are Iudges not to be wearie in your office in doing of it; so shall I neuer be wearie, with Gods grace, to take account of you, which is properly my calling.

And thus hauing tolde you the three causes of my conuening of this Parliament, all three tending onely to utter my thankfulnessse, but in diuers formes, the first by word, the other two by action; I doe confesse that when I haue done and perfourmed all that in this Speech I haue promised, Inutilis seruus sum. Inutile, because the meaning of the word Inutilis in that place of Scripture is understood, that in doing all that seruice which we can to God, it is but our due, and wee doe nothing to God but that which wee are bound to doe: And in like maner, when I haue done all that I can for you, I doe nothing but that which I am bound to doe, and am accomptable to God vpon the contrary. —
For I doe acknowledge, that the speciall and greatest

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test point of difference that is betwixt a rightfull King & an vsurping Tyrant is in this: That where as the proud and ambitious Tyrant doeth thinke his Kingdome and people are onely ordained for satisfaction of his desires and vnreasonable appetites; The righteous and iust King doth by the contrarie acknowledge himselfe to be ordeined for the procuring of the vvealth and prosperitie of his people, and that his greatest and principall vvorlly felicitie must consist in their prosperitie. If you bee rich I cannot bee poore: if you bee happy I cannot but bee fortunate: and I protest that your welfare shall euer bee my greatest care and contentment: And that I am a Seruant it is most true, that as I am Head and Gouvernour of all the people in my Dominion who are my naturall vassals and Subiects, considering them in numbers and distinct Rankes; So if wee will take the vvhole People as one body and Masse, then as the Head is ordeined for the body, and not the Body for the Head; so must a righteous King know himselfe to bee ordeined for his people, and not his people for him. For although a King and people be Relata: yet can he bee no King if he want people and Subiects. But there be many people in the world that lacke a Head: vvhwherefore I will neuer bee ashamed to confesse it my principall Honour

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Honour to bee the great Seruant of the Common-wealth, and euer thinke the prosperitie thereof to be my greatest felicitie, as I haue already sayd.

But as it was the whole Body of this Kingdome, with an vniforme assent and harmonie, as I told you in the beginning of my Speech, which did so farre oblige me in good will and thankfulnessse of requital by their alacritie and readinesse in declaring and receiuing me to that place vvhich God had provided for me, and not any particular persons: (for then it had not bene the Body) So is my thankfulness due to the whole State. For euen as in matter of faults, *Quod à multis peccatur, impunè peccatur*: Euen so in the matter of vertuous and good deedes, what is done by the willing consent and harmonie of the whole bodie, no particular person can iustly claime thanks as proper to him for the same. And therefore I must here make a little Apologie for my selfe, in that I could not satisfie the particular humours of euery person, that looked for some aduancement or reward at my hand since my entrie into this Kingdome. Three kinde of things vvere craued of me: Aduancement to Honour, Preferment to place of Credit about my Person, and Reward in matters of land or profit. If I had bestowed Honor vpon all, no man could haue bene ad-

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uanced to Honour: for the degrees of Honour doe consist in preferring some aboue their fellowes. If euery man had the like accesse to my Priuie or Bed-chamber, then no man could haue it, because it cannot containe all. And if I had bestowed landes and rewardes vpon euery man, the fountaine of my liberalitie vould be so exhausted and dried, as I should lacke meanes to be liberall to any man. And yet was I not so sparing, but I may without vaunting affirme that I haue enlarged my fauour in all the three degrees, towards as many and more then euer King of England did in so short a space:

" No, I rather craue your pardon that I haue beene so bountifull: for if the meanes of the Crowne bee wasted, I behoued then to haue recowse to you my Subiectes, and bee burdensome to you, which I would be lothest to be of any King aliue. For as it is true, that as I haue already said, it was a whole Bodie which did so well deserue at my hand, and not euery particular person of the people: yet vvere there some vwho by reason of their Office, credite with the people or otherwise, tooke occasion both before, and at the time of my comming amongst you, to giue prooffe of their loue and affection towards me. Not that I am any way in doubt, that if other of my Subiects had bene in their places, and
had

in the Parliament house.

had had the like occasion, but they would haue uttered the like good effects, (so generall and so great were the loue and affection of you all towards me:) But yet this hauing beene performed by some speciall persons, I could not without vnthankfulnessse but requite them accordingly. And therefore had I iust occasion to aduance some in Honour, some to places of Service about me, and by rewarding to enable some vvhich had deserued well of me, and were not otherwise able to maintaine the rankes I thought them capable of, and others, who although they had not particularly deserued before, yet I found them capable and vvorthie of place of preferment and credit, and not able to sustaine those places for vvich I thought them fit, vvithout my helpe. Two speciall causes mooued me to bee so open handed: vvhereof the one vvvas reasonable and honourable; but the other I will not bee ashamed to confesse vnto you, proceeded of mine owne infirmitie. That vvich vvvas iust and honourable, vvvas: That being so farre beholding to the Bodie of the whole State, I thought I could not refuse to let runne some small brookes out of the fountaine of my thankfulnessse to the whole, for refreshing of particular persons that were members of that multitude. The other vvich proceeded out of mine

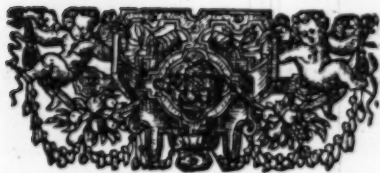
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owne infirmitie, vvas the multitude and importunitie of Sutors. But although reason come by infusion in a maner, yet experience groweth vvith time and labour: And therefore doe I not doubt, but experience in time comming will both teach the particular Subiects of this Kingdome, not to bee so importune, and vndiscreete in crauing: And mee not to bee so easily and lightly mooued in graunting that vvhich may be harmefull to my Estate, and consequently to the vvhole Kingdome.

And thus hauing at length declared vnto you my minde in all the points, for the vvhich I called this Parliament: My conclusion shall onely now be to excuse my selfe, in case you haue not found such Eloquence in my Speech, as peraduenture you might haue looked for at my hands. I might, if I list, alledge the great vveight of my Affaires and my continuall businesse and distraction, that I coule neuer haue leasure to thinke vpon vvhat I vvas to speake, before I came to the place vvhere I was to speake: And I might also alledge that my first sight of this so famous and Honourable an Assemblie, might likewise breede some impediment. But leauing these excuses, I will plainely and freely in my maner tell you the true cause of it, which is: That it becommeth a King, in my opinion, to vse no other Eloquence

in the Parliament house,

Eloquence then plainnesse and sincerity. By plainnesse I meane, that his Speeches should bee so cleere and voide of all ambiguitie, that they may not bee thrown, nor rent asunder in cōtrary senses like the olde Oracles of the Pagan gods. And by sinceritie, I vnderstand that vprightnesse and honestie which ought to be in a Kings whole speeches and actions: That as farre as a King is in Honour erected aboue any of his Subiects, so farre should he strine in sinceritie to be aboue them all, and that his tongue should bee euer the true Messenger of his heart: and this sort of Eloquence may you euer assuredly looke for at my handes.



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